

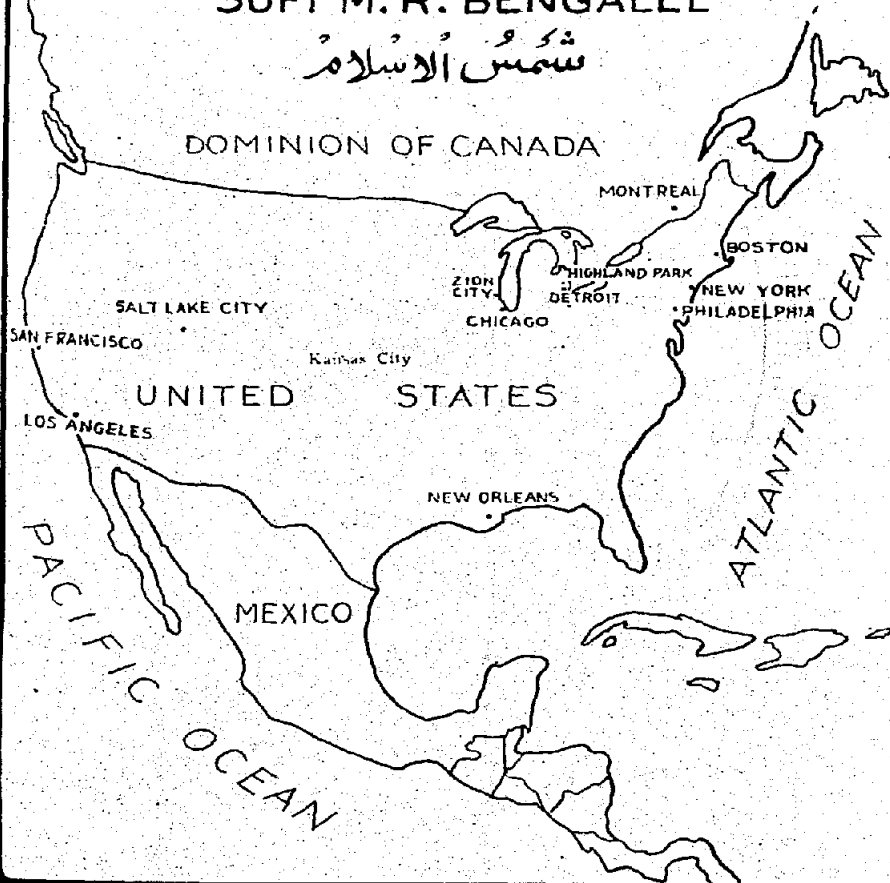
لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFİ M. R. BENGALĒE

شَمْسُ الْإِسْلَامِ

DOMINION OF CANADA



Vol. XI

October, 1939

No. 4

A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIQ.

Published by SUFI M. R. BENGALĒE

56 E. Congress St., Suite 1102. Chicago, Ill.; U. S. Amer.

## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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# THE Moslem Sunrise

56 E. CONGRESS ST., SUITE 1102

CHICAGO, ILL., U. S. A.

Vol. XI

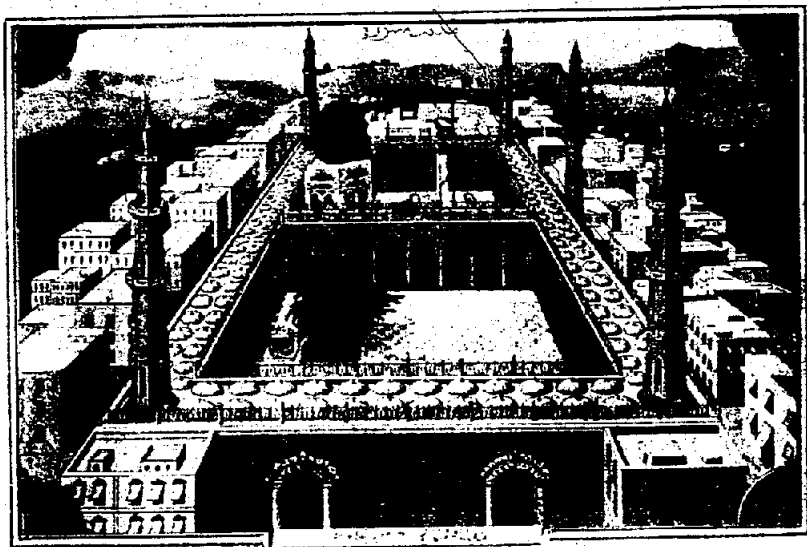
OCTOBER, 1939

No. 4

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## "The Mosque of The Prophet" in Medina (Arabia)



"As Islam is an all-embracing religion, so the mosque, its so-called house of worship, is the centre of Moslem life. The first building raised by the Moslem was the Mosque in Medina in 623, in the building of which the Prophet himself took part. This mosque was at the same time the meeting place of the Islamic Community. It also served as the home where strangers were received and entertained. The Prophet's own house was attached to it, and here he lies buried, together with Abou Bekr and Omar. Since then this first house of worship, the symbol of the union of religion and secularism, or soul and body, of faith, and reason, has been very often repaired and considerably enlarged, so that only the old site of the original building can be identified. It has nevertheless been the model after which other mosques have been built.

To a Moslem mosque are usually attached a library, school, college or a university, a boarding-house for students and travellers, a dining hall for the needy, bathing and washing rooms, and sometimes a hospital, according to whether the mosque is large or small. A cemetery with tomb of the founder is sometimes a part of it. It has, of course, been the most important place of meeting. The district council usually meets here.

"At the beginning the Moslem made use of existing buildings and adapted them to their needs. Then they made use of materials taken from old buildings and ruins. When this was exhausted, they were forced to make use of their own unaided genius. Thus was developed that peculiar style, which differing in its arrangements in every country, yet preserved a general resemblance in all, a type suggestive of the poetic Rhapsodies of the Koran and the exigencies of a system of domestic seclusion and mysteries; whose legends breathed a spirit of pious resignation and gratitude; whose adornments bewildered the eye with their complexity of form and colour!—(Scott)"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

## Verses from the Holy Quran

### Transliteration

Ya Ayyuha-lladheena amanoo-s-ta-inoo bi-ssabri wa-ssalah; Inna-llaha maa-ssabireen.

Wa-la taquloohi liman yuqtalo fee sabeelillahi aniwat; bal ahya-yun wala-killa tash-uroon. Wa-la nab-luanna-kum bi-shain minal khawfi wal-joo-i wa naqsimminal amwali wal-anfoosi wa-th-thamarat; wa-bash-shi-rissa-bireen.

Alladheena iza asabat-hum museebatun qaloo Inna lillahi wa inna ilaihi raji-oon.

Ula-ika allaihim salawatun mir-Rabbihim wa rahmah; Wa ula-ika humul muh-tadoon. (11-154-158)

### Translation

O ye who believe seek assistance with patience and prayer; Verily Allah is with the patient.

And say not of those who are slain in the path of God that they are dead; nay, they are the living but ye do not perceive.

And most certainly We shall try you with something of fear and hunger and loss of wealth and lives and crops; but bear glad tidings unto those who are patient.

Who, when a misfortune befalleth them, say, Verily, we are Allah's and unto Him most certainly shall we return.

Those are they upon whom are the blessings from their Lord, and mercy and those are the rightly guided.

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Abu Kabsha relates that the Holy Prophet said, "There are four kinds of people in the world:

First: Those upon whom God has bestowed material wealth as well as knowledge and wisdom. They fear God regarding their wealth: they give their relatives the rights which they (the relatives) have upon it (upon their wealth). They also know well and perform their duty toward God with regard to their wealth. Such people are highest in the sight of God.

Second: Those people whom God has blessed with knowledge and learning but they possess no wealth. However, they entertain pure and sincere desire that, had they been possessed of wealth, they would spend it in good work. By virtue of their generous intentions, the second group of people will receive the same reward and blessings from God as the first.

Third: Those people who have wealth but no knowledge. On account of their ignorance, they stumble and do not fear God with respect to their wealth. They do not give their kinsfolk the rights which they (the kinsfolk) have upon it nor do they spend it in the path of God. Such people are very low in the sight of God.

The fourth: The people who have neither wealth nor knowledge. In addition, they do not entertain generous intentions with regard to wealth. Their desire is, like the third group of people, had they been rich, they would spend their riches in pursuit of their own selfish pleasure only. On account of their uncharitable intentions, they will be regarded as the third group. (Tirmudhi).

Jabir son of Saleem relates, "Once I happened to come across a man who commanded obedience from people. In everything, people abandoned their opinion and followed his in preference to their own. Upon inquiry as to who this person was, I was told that he was the prophet of God.

"Then I went to him and inquired, 'Are you the prophet of God?' He said in reply, 'I am the prophet sent by God who removes your troubles when you pray unto Him at the time of your distress, when your crops fail and you lift your hands in prayers unto Him. He makes your crops grow and when you lose your riding animal with which you traverse the trackless desert and you call upon Him. He brings your animal back to you.' Upon hearing this, I besought the Holy Prophet to give me some wise counsel. The Holy Prophet said, 'Never abuse any one.' Since I heard the injunction of the Holy Prophet, I never abused any one—not even a goat. The Holy Prophet continued, 'Never belittle any good deed regardless of how small it is. To meet your brother with a cheerful and a smiling face

(Continued on page 28)

# Excerpts From The Writings

of

**Hazrat Mirza Ghulam Ahmad**  
**The Promised Messiah and Mahdi**  
**(1836-1908)**

It is of supreme importance that with true love for humanity and through self-purification, ye share in the holy spirit. For without the holy spirit, true righteousness cannot be attained. With complete mastery over your passions, adopt for the attainment of the Divine pleasure, the path narrower than which, there is no path. Be not captivated by the enjoyments of this material life which separates you from God. In order to do the Divine will, adopt the hard life, the life of renunciation and sacrifice. Pain, in which lies the pleasure of God is better than the pleasure which causes His displeasure. Defeat in which lies the pleasure of God is better than the victory which incurs his wrath. Forsake the things the love of which brings you nearer to the wrath of God. If ye come to God with a pure and clean heart, then He will come to help you from all sides. No enemy will be able to do unto you any harm. Never can ye attain the pleasure of God until for His sake, ye renounce all your pleasures and enjoyments, your honor, property and life, and bear all adversities, which will bring before your eyes the spectacle of death. But if ye meet all difficulties in the path of God with a calm resignation, then ye will be taken into His bosom like a loving child and made heirs to the righteous who have gone before you, and the doors of all Divine blessings will be opened unto you. But few are those who heed this. God has spoken unto me that righteousness is a tree which must be planted in the heart. The water which gives nourishment to the tree of righteousness waters the whole garden of the spiritual life. Righteousness is a root without which everything withers. If it remains, everything remains. Of what avail are the empty boasts of man which he makes with the words of his mouth that he seeks God but proves not his sincerity and faith by his actions. Harken, I say unto you, the man is doomed who has a leaven of worldliness with his faith. Near is he to hell all of whose intentions are not for God but some for God and some for this world. If there is a jot of worldliness in your faith then all your

worship is in vain. It is Satan that ye follow in that case, and not God. Never hope, then, for Divine help. Ye are worms of the earth in that case and will perish like the worms in a short time. God will not be in you but will be pleased to destroy you. But if ye truly bring a death upon yourselves then ye will become the manifestations of God, for He will be with you. Blessed will be the house in which ye will live. Blessings of God will descend upon the walls of the house in which ye will live; nay, even the city will be blessed in which such men live. If your life and your death, your severity and your mildness, nay, all your movements be for the sake of God, and if ye try not your God in times of distress and calamity, and sever not your connections with your Lord, rather make advancement under all circumstances, then ye will truly become a favorite people of God. Ye are men just as I am a man, and the same God who is my God is your God also, waste not the powers which God has given unto you. If ye lean toward God wholly, I declare unto you according to the Divine will, that ye will become God's chosen people. Make your hearts the seat of His Majesty and proclaim His unity, not only by your tongues, but also by your actions, so that God also may shower upon you His grace and mercy. Shun vengeance and ill will and show sympathy unto all mankind. Adopt all paths of virtue, for ye know not by which path you will gain acceptance with God.

I bear unto you the glad tidings that the field for the attainment of the nearness of God is vacant. There is no rival to contest you in that field. The nations of the earth are lost in their love for this material world. They care not a fig for that with which God is pleased. For those who sincerely desire with all their heart and soul to enter this gate, there is an unique opportunity to show their merit and find special favor with God. Think not that God will suffer you to be destroyed. Ye are a seed of God's hands which is sown in the earth. God has spoken unto me that this seed will grow and bear fruits and will shoot its branches on all sides, and will become a mighty tree. Blessed are those who have faith in the words of God and fear not the intermediate trials. For trials must come so that God may try you and see who are true and who are false in their oath of allegiance. He who stumbles at the trials will not do the least harm to the Divine cause but his ill-luck will take him to hell. Better would it be that he was not born. But all those who bear patiently till the end, will gain victory and the doors of the Divine blessings will be



opened unto them, though they will be shaken by the earthquakes of calamities and storms of disasters and mocked at by the nations of the earth and hated and abhorred by the world. God has spoken unto me to convey unto my followers the message that those whose faith is unmixed with the slightest tincture of worldliness, hypocrisy and the weakness of the heart and whose faith does not fall short of any degree of obedience and submission to the Divine will, are God's chosen people. These are the people who are truly sincere in the sight of God.

Hearken unto me, Ye people! what is it that God desires of you? Only this, that ye must be entirely His and set not up any other God with Him, neither in heaven nor on the earth. Our God is the God who is living now as He was living in days gone by. He speaks now as He spoke before. He hears now as He heard before. It is an unfounded idea that He hears now but speaks not. He speaks now as He hears. All His attributes are eternal and everlasting. None of them ever does or ever will lie idle. He is the One without any partner, Who has neither son nor wife.

There is none like unto Him. He is the One without a second. He is the possessor of the distinctive Divine qualities with which no one else is distinguished. He is infinite in His state, attributes and omnipotence. Being far He is near, and being near He is yet very far. He can manifest Himself to the seers in visions. But He has no body, form or shape. He is above all things, yet ye cannot say that there is anything below Him. He is on the throne in heaven, yet ye cannot say that He is not on the earth. He combines in Himself all the perfect attributes. He is the manifestation of all beauties and fountain of all goodness. He is omnipotent and the source of all grace and unto Him return all things, the King of all kingdoms, infinite in perfection, free from all defects, faults and frailties. He is the One unto whom belongs all worship in heaven as well as on the earth. Nothing is impossible with him. All the souls and their faculties and all the particles and their faculties are His creation. Without Him nothing can come into existence. He manifests Himself with His own power, might and signs. It is only through Him that we can find Him. He ever manifests Himself to the righteous and unfolds unto them the wonders of His power. He can be known only through Him. The path of righteousness can be known only through Him. He sees without physical eyes, He hears without physical ears and speaks without physical tongue. He creates everything

# How Can International Peace be Secured?

The world today is making unprecedented material progress. Man's achievements in his conquest of nature and in harnessing her forces for his service are simply staggering. It can well be said that modern man has performed miracles. Yet he has utterly failed to prove that he is much superior to the ancient barbarians whom he so often condemns without the slightest compunction of conscience. What goes by the name of civilization is complicated savagery. The rule of the jungle prevails in this so-called civilized world. It is in a state of international gangsterism.

The horrors of the great war of 1914-18 have not yet been forgotten. Since then, there has been no cessation of bloody hostilities. War with all its tragedies has continued. Many parts of the world have been the scenes of sheer lawlessness and butchery, where thousands upon thousands of innocent men, women and children have been mercilessly slaughtered. Lethal instruments of destruction proudly produced by modern science in this so-called age of progress, have been ruthlessly employed for mass murder.

So far, these inexplicable tragedies were confined to isolated countries. But now, the much-dreaded general conflagration has broken out, with all ferocity. Precisely within twenty five years, Europe finds itself plunged into another terrific major catastrophe. One shudders even to conceive of the disastrous calamities that are sure to befall mankind as a result of this bloody struggle.

The question arises: Can this war be averted and international peace secured? Our answer is, man left to himself, cannot. But by following divine guidance, he can avert the

out of nothing. As ye see in dreams and visions, He creates a world without matter and shows non-existent things as existing. Such are the wonders of His powers. A fool is he who denies the power of God. God does everything and has the power to do everything except what is contrary to His own moral qualities or against His own promise. He is alone in His person, in His attributes, in His works, and in His omnipotence.

(Al-Wasiyyat—The Will)

danger of this dragon of war and secure international peace.

We set forth below some of the injunctions of the Holy Quran, the Word of God for the maintenance of international peace and renunciation of war, as presented by Hazrat Mirza Bashiruddin Mahmud Ahmad, the present head of the Ahmadiyya Movement, in his famous book, *The True Islam*.

One of the primary causes of international friction is the deeply rooted covetousness of one nation toward the material values possessed by another. It lies in the indomitable thirst for greed and self-aggrandizement. In this connection, Islam lays down a principle which strikes at the roots of such causes of international ruptures. The Holy Quran says:

*"Lift not thine eyes toward those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which your Lord has bestowed upon you is best for you and more enduring."* (xxi. 29)

In this verse God says that every nation devote all its energies to the development of its own talents and take full advantages of all the natural gifts which God has bestowed upon it. The plundering of other nations can by no means be of any permanent benefit and leads to ultimate distress and trouble.

International dislikes and jealousies constitute another important cause of international disputes. Very often one nation wrongs another and a peace is patched up for the time being but the aggrieved nation continues to nurture a secret grudge against the aggressor and eagerly awaits for a suitable opportunity to inflict injury upon it. This generally results in war.

Islam strongly forbids this and enjoins truth and straight forwardness in all international affairs. The Holy Quran says:

*"O believers, act uprightly, in all matters for the sake of God and deal equitable with people; let not hatred of a people incite you to injustice. Act justly for that is in accord with righteousness. Make God your shield. He is aware of what you do."* (V. 8).

If the statesman of the different countries were to set such a high standard of truthfulness and moral integrity in their diplomatic dealings, a large number of international disputes would be easily avoided.

Islam lays great emphasis upon the sanctity of treaties and teaches that treaties should be respected not only between the immediate parties which are involved, but also by their respective allies. If treachery is apprehended from any state with

which a treaty has been concluded, it should not be attacked suddenly nor should any undue advantage be taken of it. At first a warning must be served to the effect that, as it has been guilty of the breach of faith, the treaty comes to an end. If the guilty party still persists in its treachery, then, and only then, may war be declared as a last resort.

Islam emphasizes the importance of preparedness for war as a means of the maintenance of peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defense, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defenses. A Moslem nation must therefore ever be fully prepared for self-defense.

Now we enter into the most important phase of the theme—namely Islam's solution of the problem engendered by international hostilities. For the amicable settlement of international disputes, Islam contemplated a combination of nations which may actually be termed a *League of Nations*. This is enjoined upon the Moslems and strongly recommended to the non-Moslem. This Islamic League of Nations would be more comprehensive and more far-reaching in its result than the present League of Nations, as it would be invested with far greater powers. The following verse in the Holy Quran furnishes us with the principles of the contemplated League:

*"If two Moslem nations enter into hostilities, other Moslem Nations should try to make peace between them, but if one of them nevertheless attacks the other, then all of them must fight the former until it submits, make peace between them and act with justice and equity, for God loves the just."*

According to this verse, as soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or with the other, should at once demand that the disputants submit their differences to the arbitration of other nations. If the contending parties agree, then the dispute will be amicably settled. If, on the other hand, one of them refuse to submit to arbitration, or having made this submission, refuses to accept the decision, the other nations must unite for the purpose of compelling the recalcitrant nations to submit to the decision of the League. It is obvious that however strong a nation may be, it cannot withstand the united forces of all or many nations and will be forced to speedy submission. The arbitrators should on no account play the

role of parties to the dispute and should not put forward any claims arising out of the conflicts with the refractory states, for, that would lay the foundation of fresh dissensions. Scrupulous care must be taken that perfect justice be exercised in the settlement of the terms of peace between the belligerent nations because the arbitrators must not be influenced by the fact that one of the parties had defied their authority.

If a league of Nations were established upon these lines, international peace would be secured at once. It is a sad commentary upon the conduct of modern nations that when there is a conflict between two states, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct, instead of promoting peace, aggravates the situation. That is why the present League of Nations has met with abject failure.

It has often been observed that international friction has been caused by the fact that victorious nations take undue advantage of the vanquished ones. The victors dictate their own terms to the vanquished and impose onerous conditions of peace which are out of proportion to the original causes of dispute between the belligerent nations and which are nothing short of penalty instead of justice.

Another source of international tension should be recognized in the fact that whereas individual conduct is judged by the rules of moral integrity, these rules are generally ignored in connection with the national conduct. The structure of international relations cannot be based upon a solid foundation until such conduct is made to conform to the strict rules of moral integrity.

The lack of satisfactory adjustments of the relations between the different governments and their subjects often leads to international discord. According to Islam, the subjects of a country must show implicit loyalty to their governments. They should either lend their whole-hearted support and cooperation to the government of that country or withdraw so as not to disturb its peace and order.

The adoption of the Islamic principle would greatly diminish international friction. The aggressive nations would seriously count the cost of their aggressive adventures. The knowledge that the subjects of the states attacked would be willing to make all sacrifices and offer a united front in defense of their country, would undoubtedly deter aggressive states from waging war upon other nations.

National prejudice plays a conspicuous part in bringing

about international collisions. Often the subjects of a nation sympathize with the aggressive policy of its government simply because it is their own government, without any thoughtful consideration of the merit of the question.

This prompts a government to take its steps lightly in translating into action its aggressive projects, confident that regardless of whether the policy is right or wrong, it will have the support of one's government in its policies of injustice and aggression. True patriotism does not consist in encouraging government in its wrong course of action but true patriotism consists in saving the government from the pursuance of such conduct. The Holy Prophet Muhammad says, "Help your brother, be he oppressor or oppressed. Help the oppressor by preventing him from committing the acts of oppression and the oppressed by rescuing him from oppression." Hence, it becomes the sacred duty of the people of a country not to sympathize with the unjust and aggressive policies of its government but to prevent it wholeheartedly from following an unjust course. True patriotism must compel the people to save the country from actions which would bring it the stigma of oppression. On the other hand, they must be prompted by the true love of humanity in trying to enforce the observance of the principle, "Live and let live."

An overwhelming feeling of national superiority often embitters international relations. The prosperous nations, drunk with power, glory and achievements, despise the backward nations. No nation has been able to realize a uniform record of prosperity and no nation is yet big enough to predict its future security from the ravages of time. The volcanic forces that raise a nation to the summit of power and glory or bring it down to the lowest depths of degradation are still at work. Nature pursues its course today as actively as it has done through eons of times past. International hostilities cannot be ended until this feeling of superiority is totally eradicated. The Holy Quran says:

*"Let not one nation despise another; haply the one which is despised may turn out better than the one which despises."* (XXX. II)

Again,

*"We cause periods of adversity and prosperity to revolve between different peoples."* (III. 13)

Hence, international peace can be secured only when all the nations of the earth come to the full realization of the fact that all mankind forms one nation, and that all nations must be united in things essential for common weal and mutual progress.

# Moral and Spiritual Reconstruction of the World

By

Khan Sahib M. Ataur Rahman, M.A.

We may now consider how far Islam has proved beneficial to humanity and whether it has any contribution to make in future toward the moral and spiritual reconstruction of the world. This is the third and the last point of the present discourse.

Looked at in their right perspective, the Prophet's teachings will be found to constitute the vital forces in Islam, forces that have changed the very aspect of a great part of the world. These teachings have set up new ideals of life, new standards of conduct. They have placed the spiritual values above the moral and material, and by so doing have offered the correct solution of the problems of life as they have arisen in various forms and aspects in different ages since the birth of Islam. This spiritual conception of life—when I say 'life' I do not mean life beyond the grave, to which most of the organized religions with which we are familiar make more or less an exclusive reference, but life on earth with all its kaleidoscopic interests and varied activities—is at once the strength and beauty of Islam as a religious system. The faith itself has proceeded from the divine source. The Prophet of Islam was undoubtedly a divine agency through which the regeneration of man was, and has to be brought about. The Islamic scripture was a treasury of divine revelations that descended upon the Prophet as occasion demanded throughout the twenty-three years of his ministry. The laws governing our relations with our fellow men as laid down therein or deduced therefrom are as much of divine origin as those that direct our relations with God, so that violation of these laws is, in the belief of the Moslems, a crime against God Himself. Indeed, it is this view of life which is responsible for the inter-twining, to an inseparable limit, of the material and the spiritual in the Islamic polity and the Islamic social order. The material and the spiritual are in fact the warp and the woof of the texture of Islam. As a matter of fact, Islam is not intelligible as a system purely and exclusively religious; nor can Islamic polity, and for the matter of that, Islamic society be understood out of relation with the religion of Islam.

"Unfortunately, there is still an abundant misunderstanding," says a recent writer, "of this religion (Islam) in the Western World. It is usually thought to be merely a religion. But Islam is not only a religion; it is also a civilization. It not only directs a man's theology, it forms his society. It is thus a way of life, a way of thinking and acting, an outlook on the world which embraces every aspect of human activity." A similar misunderstanding of Islam and its problems, I venture to think, prevails unfortunately even in our own country, which it should be the endeavor of all Moslems to clear and remove.

It will generally be conceded that in the present age the omission of the spiritual element from our culture and civilization and even from our system of education, particularly in Western countries, has bereft it of its vigor and vitality, and induced a gangrenous condition as well in our body politic as in our social order. Islam has so far, by its employment of spiritual standards and machinery, neutralized the evil effects of a material, Godless civilization; and, as such it has proved a veritable blessing to the nations of the world.

This is however not the only way that Islam has counteracted the Godlessness underlying the group activities of the present-day world. Islam has harmonized conflicting forces both in individual and collective life, and has guided humanity to steer clear of the opposite extremes. In doing so it has merely functioned as Providence intended it to function—"and thus have We made you a nation to follow the mean between extremes" (2:144). In religion Islam has taken up the intermediate position between monastic asceticism and hedonism, between complete self-abnegation and senseless self-gratification. In ethics it strikes a mean between a cult of relentless retribution and a creed of indiscriminate forgiveness, between the principle of aggressive violence and the doctrine of supine non-resistance. In economical relations it stands midway between the extremes of individualism and communism; it grants the right of private ownership but adjusts it by ordinances to the requirements of communal well-being. In the field of politics Islam reconciles springs of national activity with international motives and ideals. It is indeed easy to multiply instances to show how Islam has throughout its long history exercised a steadying influence over moral and spiritual aberrations. It has established an intellectual and moral equilibrium between conflicting ideals; it has acted as a ballast and has often saved the ship of human destiny from wreck and ruin. Who can doubt that the moderating influence of



Islam has been to humanity a blessing of inestimable value?

Another priceless benefit which Islam has conferred on humanity is by recognizing the position of woman, championing her rights and raising her status. "Mohammad's outstanding contribution to the cause of woman," says Justice Crabites from his experience of the courts in Cairo, "resides in the property rights that he conferred upon the wives of the people. The judicial status of a wife, if so technical a term may be pardoned, is exactly the same as that of the husband. The Moslem spouse, in so far as her property is concerned, is free as a bird. The law permits her to do with her financial assets whatever she pleases without consulting her consort. In such matters he has no greater rights than would have any perfect stranger."

It is to the great Islamic civilization that the world must ever remain indebted for its achievements in art and literature, science and philosophy. The intellectual emancipation of Europe would never have been possible without the passionate zeal the Moslems displayed for knowledge and without their labours in transmitting the intellectual wealth of Hellenism to Europe—"which brought it to a new flowering, the seeds from which contributed to the renaissance in Europe." The period from the eighth to the twelfth century forms a glorious chapter in the history of Islam. Learning was liberally promoted and study of the exact sciences was zealously encouraged. Limits of time prevent me from entering upon this fascinating subject in any measure of detail which I would fain have done. I will rest content with quotations from two eminent scholars. Speaking of the craze for learning that characterised the Abbasid period Professor Nicholson says: "It seemed as if all the world from the Caliph down to the humblest citizens suddenly became students or at least patrons of literature. In quest of knowledge men travelled over three continents and returned home, like bees laden with honey to impart the precious stores which they had accumulated to crowds of eager disciples, and to compile with incredible industry those works of encyclopædic range and erudition from which modern science, in the widest sense of the word, has derived far more than is generally supposed." M. Sedillot writes: "The vast literature which existed during this period, the multifarious productions of genius, the precious inventions, all of which attest a marvellous activity of intellect, justify the opinion that the Arabs were our masters in everything."

As a political system Islam has rendered great service to

humanity. The government of the four first Caliphs was based on the principles of democracy, almost austere in nature and form; and although there have been departures since from the original ideal, Islam has remained till to-day essentially democratic in practice.

Despite what unfriendly critics say, there is the verdict of history that Islam has seldom, if ever, been aggressive. The theory of Islam having been spread at the point of the sword has long since been exploded, and there is hardly any misunderstanding to-day about Jihad or religious war which was permitted only in self-defence. "God only forbids you" we read in the Quran, "to make friends with those, who on account of your religion have warred against you, and have driven you forth from your homes, and have aided those who drove you forth" (60:9).

The non-Moslems living in an Islamic State were invariably treated with justice and consideration. They were given the fullest freedom, often by the issue of royal character, to practise their religion. They were entitled to the same civic and political rights as were enjoyed by their Moslem fellow-subjects, and were absolutely equal in the eye of the law.

No doubt, contact with the nations of the West and the influence of their culture and civilization have brought about important changes in the complexion of the political constitution of Islam. National impulses have in different Islamic countries stirred the minds of the people to their depth; they have in consequence set about building their own political structures in order to work out on independent lines their own political destiny. Politically, therefore, the Islamic world has been divided into separate states, each pursuing its own political ideas according to its own peculiar genius.

These separatist tendencies, it cannot be denied have created in certain countries problems of serious import involving a conflict between the ideal of combining the Moslems of the world into a commonwealth of Islamic States under one Caliph and the ideal of the assertion of national aims and fulfilment of national aspirations. On reflection, however, it will appear that an adjustment of national ideals to the needs of Islamic unity and solidarity is by no means difficult of solution. Indeed, Islam possesses "a magnificent tradition of inter-racial understanding and co-operation", and has, in the past, frankly recognized the right of every nation to autonomous government and political self-determination, although the ideal could not, in the very circumstances of those times,

be evolved into concrete forms of government as we see them to-day. But every one will admit that politics is yet in process of evolution and that even now the last word on the subject has not been, and cannot be spoken.

Despite the assertion of national demands in separate areas in the Islamic world, despite the assault of Western thoughts and ideals on Islam, its unity remains unbroken. In fact, Islam has already realized that nationalism must of course be given full and free play unit but it must at the same time be turned into a source of strength to Islamic unity and solidarity. Similarly Islam is never afraid of the impact of Western influences, on its culture and civilization, for these can never weaken the solidarity of Islam. "It may sound strange", so wrote late Salah-ud-Din Khuda Bakhsh, "but it is none the less true that Western influences and Western experiences, instead of weaning us away, draw us closer and yet closer to Islam. And what is the secret of its wonderful hold? To the savage and the savant Islam appeals with equal force: for there is nothing in Islam to hamper or impede the forward step of man. Free from theology and priest-craft it imposes no rigid code of law. Destitute of ritual and ceremonial it leaves its votary a perfect and free hand in worship and devotion. In its essence, splendidly democratic, it gives the freest and fullest scope to the genius of man. The Quran, instead of being a stumbling-block to advancement, is a book, brimming with counsels of perfection for all times and all peoples. It does not restrict but widens the charity of man."

Islam is not yet a spent force. In the future reconstruction of the world-order Islam has an important and honorable part to play, similar to what is played in the hey-day of its glory—the part of a mediator. In the past, it mediated between Hellenism and Europe in the intellectual and cultural field. *In future, it must mediate between the East and the West intellectually, culturally, and even politically.* This has already been recognized by thinking men both of Asia and Europe. "If ever the opposition of the great societies of the East and the West" writes Professor Gibb of the University of London, "is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relations with the East. If they unite, the hopes of a peaceful issue is immeasurably enhanced—but if Europe, by rejecting the co-operation of Islam, throws it into the arms of its rival, the issue can only be disastrous for both."

—*The Review of Religions.*

# The Great Quest

By  
Omar Cleveland

A visit to the East fills one with deep respect for the religion of the Moslems, who worship Allah, not Sunday only, but daily. That which they seek lives in their souls. They never cease their struggle to find the Lord of the Worlds. With them it is a great adventure—a splendid quest.

The devout praise of the earnest Musselman is genuine; in him there is no pretense when he prostrates himself on his carpet before the Beneficent, the Merciful, anywhere under the starry canopy of heaven.

Within the Mosque there are no pictures or graven images of any kind, but the inspiring service is the worship of the One and Only God, "Thee, only do we worship," and "Of Thee alone do we beg assistance; direct us in the right way."

These simple lines from the beautiful Fatiha covers everything. These great truths of Islam will appeal to vast numbers of men and women whose intelligence has for too long been trifled with unstable dogmas of pagan origin.

The success of Islam lies in the world wide fellowship which it has been able to realize and also in the consistency of the faith from which it grows.

A Moslem has one authorized version of the Holy Quran. There is no organized priesthood in it. Every Moslem is a standard bearer of the truth, for Islam is not encumbered with theological subtleties, and may be expounded by even the unversed in theological expression. Their noblest thoughts need not be clothed in verbal trappings which are but vain shadows of form and sense.

Islam provides the world with the necessary rational outlook that is so wanting today. To those seekers of truth—I would direct you to just consider your mind a blank, capable of receiving impressions for the first time.

Now, devote some time daily for awhile to the study of Islam, and the world will be revealed in a light that has not been here-to-fore understood by you. In it there is precept and practice which rebounds to its greatest glory.

You will become purged of the wrong ideas formerly entertained about Islam. You will be enamoured of the Faith of Muhammad, (may the peace of Allah be upon him) who,

often persecuted, but always persevering and ever gaining faith; tirelessly labored toward immeasurably distant goals.

Islam possesses assimilating capabilities to the changing times, which makes its appeal to every age and satisfies the moral, spiritual and social needs of all mankind. Many missions have been established in the Western world and Islam is well within its gates.

It remains while creeds and civilizations rise and fall—the eternal priestess of humanity.

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## Why I Embraced Islam

By

(Noorul Islam) (Titus Smith)

I had abundance of religious training. The home, the school and the church all tried to impart to me Christian education and exert upon me Christian influence. Yet as I grew older and older and began to think for myself, I failed to understand the truth of such Christian doctrines as "Man was born in sin and shaped in iniquity," "Jesus is both man as well as God" and "There are three Gods—God, the Father, God the son and God the Holy Ghost, yet these three are equal to one." Above all, I could not swallow the Christian theory of salvation—"How the blood of Jesus could bring salvation."

Doubts and misgivings concerning these matters came to my mind and disturbed my inward peace. I prayed to God to calm my restless spirit and make me satisfied with the religion of my father, if that was the true religion from Him. I communicated my ideas to my friends and associates and had many free and frank discussions with them. To my utter surprise, I discovered that many of my friends shared my thought but would not freely express themselves for fear of incurring the displeasure of their friends and relatives, especially their elders.

I often felt alone, cast adrift upon the sea of uncertainty. Not knowing what to do, I began to read books on religions other than the one with which I was familiar. As a result of my studies, I came to the conclusion that there are truths in all religions, the followers of which have been branded as

"lost" and "unsaved" by the christian preachers. I also found out that I was a Christian because my birth took place in a Christian country and was reared in Christian environment. At this stage, I considered myself a free-thinker with the right to do my own choosing in matters of faith.

I was in this frame of mind when a friend of mine informed me about the religion of Islam and later introduced me to Sufi. M. R. Bengalee, the Ahmadiyya Moslem Missionary to America. In the course of a conversation which I had with him, the missionary answered my questions to my complete satisfaction and invited me to attend his meetings and learn more about the truth. These meetings proved so attractive to me that I had to frequent my visits. Needless to say that the truths, expounded in stately simplicity and in all clearness, impressed me beyond description. Two things went straight to my heart.

First: Islamic conception of God which was free from being clogged with inexplicable theological entanglements. Islam showed the way to the One and the Only God Whom every one can find for himself.

Second: I was under the impression that the Moslems do not recognize Jesus of Nazareth. It was a startling revelation to me to learn that the followers of Islam not only believe in Jesus but in all the prophets of God.

That was about eight years ago. Since then, by the grace of God I have learned many more spiritual verities and will continue to do so, as long as I live because Islam opens unto us a path of ever increasing knowledge.

In conclusion, let me state that people everywhere are seeking desperately to save the world from chaos, confusion and ruin. They will try in vain, until they adopt Islam and the Holy Qur'an which definitely point out to the nations of the earth, the way to peace.

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# The Arabs of Palestine

History and archeology clearly demonstrate that the "Arabs" of Palestine are a mixed race. Many of them can be traced to several races that occupied the country long before the Hebrew invasion, such as the Moabites, the Jebusites, Hittites, the Philistines, and the Canaanites. Professor Elihu Grant, the well-known archeologist states:

"This will be seen to be an essay in understanding of an almost forgotten folk, the native Canaanite peasantry of Palestine, the majority population for thousands of years, a farming people of whom about one hundred thousand still remain Christians today, while six or seven hundred thousands are Moslems.

"Brilliant personalities have come from this peasantry, but I have chosen the simplest of their class, a decent country-folk, sound in body and mind, patient and patriotic, the basic stock of the country."

It should also be noted that at no time did the Hebrews conquer or occupy all of Palestine. The Philistines were never conquered but remained masters of their portion of the land long after the fall of the Kingdom of Judah and the Kingdom of Israel. It is the irony of history that the land of Israel should be called Palestine after the Philistines, the arch enemies of the Hebrews.

Palestine was also invaded by Babylonia, Persia, Egypt, Greece, and Rome. Under all of these occupations and at all times there lived in some sections of Palestine other races besides the Hebrews. Of all these races, the Hebrews alone were taken into captivity. None of the other races were carried away from the land, or exterminated at the hands of ruthless conquerors. About the time of Christ and under the Romans, the Gentile population of Palestine was very large.

Jersulam fell to Titus in 70 A.D., and in 135 A.D. Hadrian expelled all of the Jews from Jerusalem and forbade them to return.

Hebrew influence on the races of Palestine was negligible. In fact these races exercised more influence on the Hebrews. Since the time of Christ and after, the language spoken by the Jews of Palestine was Aramaic and not Hebrew. The latter was used in the synagogue and for religious ceremonies only.

Up to the Arab conquest the country remained part of

the Roman (Byzantine) Empire, and was predominantly Christian.

In August 636 A.D. the Arabs under Omar won a historic victory at the battle of Yarmouk and wrested the country from the Byzantines. The Covenant of Omar guaranteed full liberty to the "inhabitants of Aelia (Jerusalem), to all of them without distinction, be they well disposed or ill disposed." This document which was signed by Omar and witnessed by four of his generals is a shining example of Arab tolerance and statesmanship which may well be emulated by British diplomats. Fifteen years later, a Nestorian bishop wrote: "*These Arabs to whom God has given the power nowadays, do not fight Christianity. In fact, they protect our belief, respect our priests and holy men and give presents to our churches and monasteries.*"

The benevolent rule of the Arabs continued until 1516 A.D. when the country became part of the Turkish Empire.

The story of the Crusaders in the 11th and 12th centuries is too well known to warrant repetition here. However, it is interesting to mention that, in spite of their defeat by Saladin, many of the Crusaders settled in the country. Marriages between them and the native population were frequent as is evidenced by European features not uncommon in Palestine today.

Thus, for at least the last 1300 years Palestine has been an Arab country.

From the above it is evident that the Palestine Arab is not the wandering nomad that Zionist propagandists have portrayed to the western world. He has clung tenaciously to the land which he has dearly loved and valiently defended. Turkish rule made little impression on Arab Palestine except in hindering its progress. The Palestine Arab is heir to a rich heritage with a tradition of chivalry, courage, culture, hospitality and tolerance. Between the 7th and 14th centuries the Arab Empire was in its golden era and the Arabs, who ruled an area greater than the Roman Empire, were the custodians of learning and civilization. Scholars, many of them Jews, flocked from all parts of the world to Arab seats of learning, where they were cordially received, irrespective of race or religion, as pointed out by George Dorsey. Numerous Arabic texts were translated into European languages, thus rendering possible the great Renaissance. The Canon of Ibn Sina (Avicenna) was used as a textbook in medical schools up to the 17th century. To-day Arab young men and women are flock-



ing to western universities, and through them the West is paying its debt to the East by furthering the Arab renaissance. Six or seven hundred Palestine Arab students annually attend European and American institutions of learning, particularly the American University of Beirut, Syria. The influence of these students is strongly felt in the cultural, social, economic and political life of the country. Professor Hocking, in his book "The Spirit of World Politics" states: "In thinking of Palestinian Arabs we must remember their notables, their scholars, their tradesmen and their artisans with innate deftness and sense of beauty, as well as their farmers, shepherds, nomads." Sir John Hope Simpson says of the fellah (peasant): "He is a competent and capable agriculturist."

Considering his meager land resources, and the lack of modern agricultural implements at his disposal, the Palestine Arab fellah has fared remarkably well in comparison with American farmers of the middle west, millions of whom are facing destitution and have to depend on government subsidy for their bare livelihood.

Zionist leaders have frequently attempted to justify their invasion of Palestine by pointing out the material improvement in the status of the Arab. It is well to state, however, that a great deal of this improvement is due to Arab initiative which is now asserting itself. The improvement in hospital, sanitation, and educational facilities has been brought about by the British administration aided by the American Friends, the Church Missionary Society of England, and other European philanthropic organizations. Malarial extermination was commenced by the Rockefeller Foundation before the War. The rise in wages of Arab labor, as of American labor, is largely due to a world wide rise in the cost of living. The Arab has benefited little by Zionist economic improvements and is denied employment in Jewish undertakings, and membership in Jewish labor unions and marketing cooperatives.

His own culture is largely sufficient for him, and efficient in providing him with an adequate livelihood. The Arab wishes to be left alone and free to avail himself of such external benefits of western civilization as he is ready to absorb and assimilate. In fact, the Arabs have long been in contact with western civilization, culture, and science. They do not need the intervention of others to acquaint them with much that they already know, and they value their independence far above any alleged material benefits, and are not willing to sell their birthright for an economic "mess of pottage."—(Whither Palestine)

# Western Writers on the Holy Prophet Muhammad and Islam

"It was in the year 570 of our Era, that the man Muhammad was born. He was of the family of Hashim, of the Qoraish tribe; though poor, connected with the chief persons of his country. Almost at his birth he lost his father; at the age of six years his mother too; he fell to the charge of his grandfather, an old man, a hundred years old. A good old man; Muhammad's father, Abdullah, had been his youngest favorite son. He saw in Muhammad, with his old life-worn eyes, a century old, the lost Abdullah come back again; all that was left of Abdullah. He loved the little orphan boy greatly; used to say, 'They must take care of that beautiful little boy, nothing in their kindred was more precious than he.' At his death, while the boy was still but two years old, he left him in charge of Abu Talib, the eldest of the uncles, as to him that now was head of the house. By this uncle, a just and rational man as everything betokens, Muhammad was brought-up in the best Arab way."

"One other circumstance we must not forget; that he had no school-learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumor of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame-beacons through—lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the wilderness; has to grow up so—alone with nature and his own thoughts."

"But, from an early age, he had been remarked as a thoughtful man. His companions named him 'Al-Amin, the Faithful'. A man of truth and fidelity; true in what he did, in what he spake and thought. They noted that he always

meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even; a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh. One hears of Muhammad's beauty; his fine sagacious honest eyes;—I somehow like too that vein on the brow, which swelled-up black when he was in anger: like the 'horse-shoe vein' in Scott's Red-gauntlet. It was a kind of feature in the Hashim family, this black swelling vein in the brow; Muhammad had it prominent, as would appear. A spontaneous, passionate, yet just, true meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured; working out his life-task in the depths of the Desert there.

"How he was placed with Khadijah, a rich widow, as her Steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity, adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told by the Arab authors. He was twenty-five; she forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with his wedded benefactress; loving her truly, and her alone. It goes greatly against the imposter theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. Not till he was already old, the prurient heat of his life all burnt out, and peace growing to be the chief thing this world could give him, did he start on the 'career of ambition'; and, belying all his past character and existence, set up as a wretched empty charlatan to acquire what he could now no longer enjoy! For my share, I have no faith whatever in that.

"Ah no: this deep-hearted son of the wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition. A silent great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and reality of things. The great Mystery of Existence, as I said, glared-in upon him, with its terrors, with its splendors; no hearsays could sire that unspeakable fact 'Here

am I!'. Such sincerity has in very truth something of divine. The world of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else; all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable Thing I live in, which men name Universe? What is Life; what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes, answered not. The great Heaven rolling silent overhead, with its blue-glazing stars, answered not. There was no answer. The man's own soul and what of God's inspiration dwelt there, had to answer!"

"Ambition? What could all Arabia do for this man; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth; what could they all do for him? It was not of the Earth he wanted to hear tell; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would they in a few brief years be? To be Sheikh of Mecca or Arabia, and have a bit of gilt wood put into your hand, will that be one's salvation? I decidedly think not. We will leave it altogether, this impostor hypothesis, as not credible; not very tolerable even."

"Muhammad had been wont to retire yearly, during the month Ramadhan, into solitude and silence; as indeed was the Arab custom; a praiseworthy custom, which such a man, above all, would find natural and useful. Communing with his own heart, in the silence of the mountains; himself silent; open to the 'small still voices': it was a right natural custom! Muhammad was in his fortieth year, when having withdrawn to a cavern in Mount Hara, near Mecca, during the Ramadhan, to pass the month in prayer, and meditation on those great questions, he one day told his wife Khadijah, that by the unspeakable special favor of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these Idols and Formulas were nothing, miserable bits of wood; that there was One God in and over all; and we must leave all idols, and look to Him. That God is Great and that there is nothing else great! He is the Reality. Wooden idols are not real; He is real. He made us at first, sustains us yet; we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendor. 'Allah Akbar, God is Great'; and then also 'Islam', that we must submit to God. That our whole strength lies in resigned submission to Him, whatsoever He do to us. For this world, and for the other!

The thing He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God—"If this be Islam," says Goethe, 'do we not all live in Islam?' Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to necessity—necessity will make him submit—but to know and believe well that the stern thing which necessity had ordered was the wisest, the best, the thing wanted there. To cease his frantic pretension of scanning this great God's World in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a Just Law, that the soul of it was Good; that his part in it was to conform to the Law of the Whole, and in devout silence follow that: not questioning it, obeying it as unquestionable.

"I say, this is yet the only true morality known. A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit-and-loss calculations; he is victorious while he co-operates with that great central law, not victorious otherwise:—and surely his first chance of co-operating with it, is getting into the course of it, is to know with his whole soul that it is: that it is good, and alone good! This is the soul of Islam."

"He spoke of his Doctrine to this man and that: but the most treated it with ridicule, with indifference; in three years, I think, he had gained but thirteen followers. His progress was slow enough. His encouragement to go on, was altogether the usual encouragement that a man in such a case meets. After some three years of small success, he invited forty of his chief kindred to an entertainment; and there stood up and told them what his pretension was: that he had this thing to promulgate abroad to all men; that it was the highest thing, the one thing; which of them would second him in that? Amid the doubt and silence of all, young Ali, as yet a lad of sixteen, impatient of the silence, started up, and exclaimed in passionate fierce language, that he would! The assembly, among whom was Abu Tabil, Ali's father, could not be unfriendly to Muhammad; yet the sight there, of one unlettered elderly man, with a lad of sixteen, deciding on such an enterprise against all mankind, appeared ridiculous to them: the assembly broke-up in laughter. Nevertheless it proved not a laughable thing; it was a very serious thing!"

—(Concluded in next issue.)

# The Ahmadiyya Movement

By Sufi M. R. Bengalee

The Ahmadiyya Movement in Islam was founded in 1890 by Hazrat Mirza Ghulam Ahmad of QADIAN, Punjab, India, under an express divine command. He claimed to be the Mahdi whose advent was foretold by the Holy Prophet Muhammad and the Messiah whose advent had been foretold in the Bible and in the Moslem Scriptures. He was the promised teacher concerning whose appearance in the last age almost all the prophets joined hands in prophesying. The revelation which he received showed that God appointed him for the regeneration of mankind, as the Mahdi and the promised Messiah. In fact, in him was fulfilled the promise made by all the prophets of the past.

Ahmadiyyat (which comprises all the teachings and doctrines of the Ahmadiyya movement) is the Islam which was revealed to the world over thirteen hundred years ago through the Holy prophet Muhammad and the dispensation which is contained in the Holy Quran. During the course of centuries, however, it had been subjected to innovations and misinterpretations; and on the other hand, many of its aspects had been entirely neglected and consequently had remained unexplored. The Holy Founder of the Ahmadiyya Movement removed all innovations and misinterpretations and discovered and published the wealth of spiritual truths which lay hidden in the words of the Holy Quran, but to which people had been unable to obtain access. In short, Ahmadiyyat is the true Islam which

## The Sayings of the Prophet Muhammad

(Concluded from page 4)

—even this is a good deed. Wear not your garments in a way which would engender pride and conceit in you, for God loves not pride. When any one abuses you and exposes your defects the exposure of which you do not like, you do not retaliate by exposing his faults. He will suffer from the consequences of his own evil.” (Tirmudhi).

It is reported on the authority of Ayesha that the Holy Prophet said, “By virtue of good conduct and excellent manners, the believer attains to the status of the man who fasts all day and offers prayers all night.” (Abu Daud).

It is related on the authority of Ibn Omar that the Holy Prophet said, “Give refuge to those who seek it of you, give alms to those who ask it of you, accept the invitation when you are invited by any one and when someone does favors unto you, do good to him in return but if you do not have the power to do so, then pray to God for him.” (Abu Daud).

the Promised Messiah and Mahdi presented to the world in its pure and original form. Ahmadiyyat and Islam are identically the same thing. Hazrat Ahmad with all the glory that God gave him, was only a servant and disciple of the great prophet Muhammad. Ahmadiyyat is based wholly on the Holy Quran and the Law of Islam. It has revealed to the world many new truths relating to the special conditions and needs of the present age. These truths were presented by the Promised Messiah who has enriched the intellectual and spiritual world by discovering many spiritual sciences. Again, Ahmadiyyat is Islam in its widest sense, that is the Islam which was the religion of all the prophets from the earliest dawn of history to the present day.

The object of the foundation of the Ahmadiyya movement and the advent of Hazrat Ahmad, the Promised Messiah can best be presented in his own words. He says, "*The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his maker, reestablish in the hearts of man, love and devotion toward God, and by making manifest the Truth, put an end to all religious wars and strife and thus lay the foundation of abiding peace; and should discover to the world the spiritual truths which it has lost sight of and demonstrate to the world the true spiritual life which has been displaced by material desire and should in my own life manifest those divine powers with which man is endowed and which can be manifested only through prayer, righteousness and devotion, and above all that I should permanently reestablish that bright and unadulterated unity of God which is free from every kind of association of partners with God and which had entirely disappeared from the hearts of mankind.*"

Again he says that he has been sent to attract mankind, "*to the truth in all things relating to belief, morals, knowledge, and conduct in such a manner that they should gain strength in all these matters.*"

"*Also I have been sent to give the world a firmer faith and demonstrate to the world the existence of God, for faith has withered and the life to come has become a mere fable and the conduct of mankind shows that their whole trust is placed in this world and in things material.*"

Again he says, "*God has ordained that human spirits living in different parts of the globe, in Europe or in Asia, such of them as are possessed of righteous inclinations, should*

*be drawn toward the One God and collected around One Faith. This being the purpose of my advent into the world, it behooves my followers to exert themselves for its realization, always, however, through humility, good deeds and prayers."*

The Holy Founder of the Ahmadiyya Movement explained that the object of man's life is unbounded and unlimited advancement. Man is not born with shackles which he cannot break and God never shuts to him the gates of liberty and progress.

From all this it would appear that his mission was to preach unity of God; that man should so regulate his life in conformity with the doctrine as to lead him to moral and spiritual perfection; that is to say, "man should love no other thing or being with a love greater than that which he entertains for God, and should place his whole trust in and reliance upon God and should not regard any thing or being as having any control over his affairs. A person who believes in the unity of God in this sense and acts upon such belief is sure to experience a moral revolution. All weaknesses in the world proceed from two causes: either because a man loves an object with such intense love that he regards his existence as useless without it, or because he regards an object so injurious and hateful that he imagines his salvation depends upon the destruction of this object. This unreasonable excess of love or hate leads man to do things that are incompatible with righteousness and moral integrity.

But a person whose faith in the unity of God is perfect, prefers not the love of any other object or person to his love for God and hates nothing as being led away from Him. To such person sin becomes an impossibility. Such a person wholly resigns himself unto God and finds his complete satisfaction and highest bliss in union with Him. It is to teach practically such unity of God that Hazrat Ahmad had been sent by Him."

To establish virtue and righteousness, to restore to the heart of mankind true faith and devotion, to open the gates of spiritual knowledge, to find a solution for moral, intellectual, social and economic problems, to abolish war and disorder and bring about the universal peace and brotherhood and thus to demonstrate to the world the glory of God and to establish His kingdom upon earth, are the high and the noble objects of the Promised Messiah's advent.

A truly splendid mission and a glorious prospect. The same was the mission of all the prophets of the past. They



came with the same High and Noble Truth.

“Truth forever on the scaffold  
Wrong forever on the throne.  
Yet the scaffold sways the future  
And behind the dim unknown  
Standeth God, within the shadow  
keeping watch above his own”

Like all the divine messengers of the past and those who served the cause of universal truth and humanity, the Holy Founder of the Ahmadiyya Movement had to pass through the fiery ordeal of the bitterest opposition and the severest persecution. People professing all religions and creeds united in their efforts to disgrace and harass him and his followers and to put an end to his cause. A number of the devoted followers of this World Teacher were stoned to death simply because they adopted his teachings. His followers were subjected to hardships of all descriptions for the simple reason that they accepted him as their spiritual guide. But truth cannot be suppressed long. The bitterer the fire of persecution, the brighter does the Truth glow. So it happened in this case.

In spite of the stubborn opposition which the Movement had to encounter in the promulgation of truth, it is making progress by leaps and bounds.

It is a new movement, only about fifty years old and yet has spread to the uttermost corners of the globe. It has a membership of nearly two million people representing all races, colors, nations, classes and status. The movement maintains regular missions in many parts of the world including England, North and South America, various parts of Africa, Italy, Palestine, Dutch East Indies, Straights Settlement, China, Japan and Mauritius. It produces literature on an extensive scale and more than a dozen magazines and newspapers, published in diverse languages radiate from its various centers in the different parts of the world. The activities of the far-flung movement are daily being intensified for the worldwide expansion of Islam.

A task of incalculable value which the Holy Founder of the movement performed was to put an end to all religious strife and conflict. In order to accomplish this high purpose, he laid special emphasis on the teaching of the Holy Quran which states that, in all countries and in all ages, divine teachers, the spiritual reformers and prophets appeared for the guidance of mankind. He definitely stressed the basic and fundamental unity of all religions. He made it increasingly

clear that whatever differences exist among the votaries of the various faiths are due to the abuse of the universal truth which was the One Mission of the founders of all religions. These differences are man-made and human corruptions. The Holy Founder of the Ahmadiyya Movement instilled into his followers a supreme and an enlightened tolerance toward other faiths by inculcating not only respect for but faith and belief in, all the prophets of God. Thus he laid solid foundation of abiding religious peace.

In order to bring about religious peace Hazrat Ahmad, made certain concrete propositions, which are noted below.

1. The founders and the leaders of the different religions must not be referred to in a manner calculated to wound the feeling of their followers.

2. In the propagation of their faiths, the missionaries of each religion must confine themselves to the expounding of the merits, beauties and excellences of their religions without making any attack upon other religions. Because to find fault with other religions does by no means prove the truth or superiority of one's own.

3. The followers of a religion must not ascribe to their religion a doctrine or a teaching which is not directly deducible from their scriptures. Both the doctrine and its proof must be cited from the revealed book of the religion.

4. The advocates of different religions must be required not to confine themselves merely to an abstract explanation of the teachings of their religion, but also to illustrate in practice the results which can be obtained by acting upon those teachings, so that people might be able to judge whether those teachings do or do not lead to any result.

The greatest single work accomplished by this World-Teacher is that he implanted a spirit of righteousness, moral integrity, spiritual discernment and understanding and indwelling love of God in the hearts of those who entered into his fold. In fact, he worked a moral revolution among his followers. His teachings have produced such sanctifying and lasting effect upon the lives of his adherents that wherever there is an appreciable number of the members of this great movement, although they do not differ from others in external appearance, yet they are easily recognized by virtue of their excellent moral character, spiritual superiority, sharp intellect and extraordinary aptitude for knowledge. A large number of those who embraced the teachings of Hazrat Ahmad, the promised Messiah and have followed them in letter and in spirit have been blessed with direct communion with God.

# What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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